Vol. XXI MAY, 1908 No. 5

Of the Church · By the Church · For the Church

Luther League Review

The Official Organ of the Luther League of America

A GREETING

TO THE YOUNG LUTHERANS OF AMERICA:

On to Chicago! To our Eighth Convention, to be held from August 11th to 13th, beginning on the evening of the first-mentioned day, and closing with the Grand Rally on Thursday evening. A large welcome awaits those who attend this Convention. In the city to which we go there are 181 Churches; if the membership of these was equally divided there would be 700 persons in each congregation. Our Church, therefore, occupies a large place in that city, and our Leaguers are very active. They are looking forward to our coming, and promise great things. We certainly should accept their invitation as heartily as it is given, and send large delegations from all portions of our country. To all who attend there will be an inspiration in meeting our people and in seeing our Churches. But let us go prepared to help as well as to be helped, and as our strength is in the Lord alone, let us go to this Convention with hearts prepared by prayer to Him for ourselves, for our fellow delegates, for the Convention, and for our Church, which should receive an influence and a blessing from this gathering. We are a growing Church; more of our young people are becoming interested in its progress, and the records of the last year show their willingness to do what they can towards the Lord's work. We have much to learn, and by contact with other workers we receive hints and incitement to greater and better efforts. The hope of our Church is its young people, and as we grow in years we should grow in knowledge as well as in willingness to serve the Lord with the spirit and the understanding. There is much to encourage us in our work and in the growth of our Organization, and we have much for which to be thankful. As we abound in the work of the Lord we grow, and it should be the aim of each one to be, by God's help, "a workman that needeth not to be ashamed." And the promise is great to all who are "always abounding in the work of the Lord, for as much as ye know that your labor is not in vain in the Lord."

Wm. C. Stoever,
President.

EIGHTH CONVENTION OF THE LUTHER LEAGUE OF AMERICA, AT CHICAGO, AUGUST 11, 12 and 13, 1908. **(See page 21.)**

SING GOOD HYMNS

¶ Lutheran young people's societies should use hymns that express Lutheran ideas of religion. ¶ The hymns should be set to good, bright singable tunes—music that breathes the quiet devotion of Lutheran worship.

The Luther League Hymnal

is a collection of 250 just such hymns and tunes. ¶ Among them are hymns suitable for every season of the Church year and appropriate for every kind of religious service.

¶ The Hymnal has been adopted by State and local Leagues and societies in every part of the country.

¶ It has the endorsement of leading Lutheran ministers.

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LUTHER LEAGUE REVIEW

P. O. Box 876 New York City

Of the Church—By the Church—For the Church

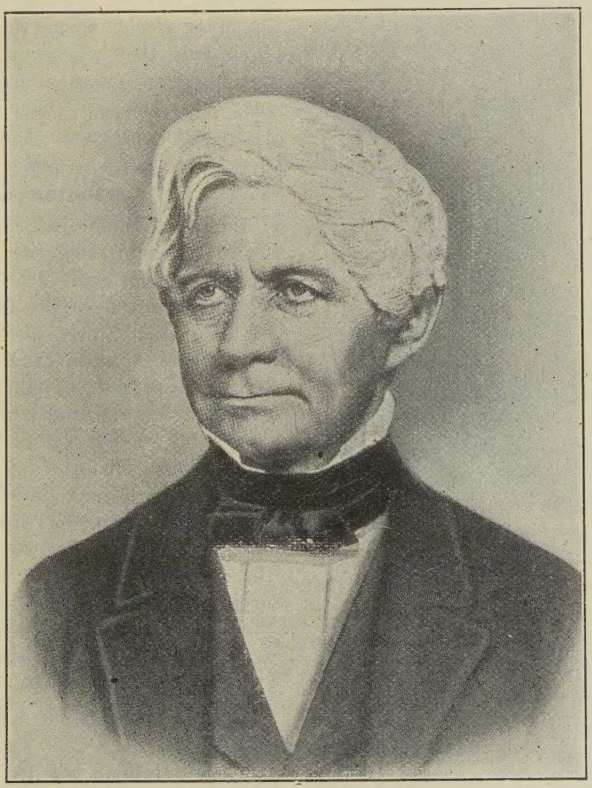
Luther League Review

Centenary of Founder of Inner Missions

Johann Heinrich Wichern

BY REV. J. J. YOUNG, D. D.

JOHANN HEINRICH WICHERN, founder of the Rauhe Haus and father of Inner Missions, was born in the city of Hamburg, Germany, April 21, 1808. He was the oldest son of a family of seven children. When he was about fifteen years of age his father died suddenly. This left him not only in the care of his pious mother, but he also had to assist her to provide for the family. Through the private instruction he imparted, along with his regular studies, and the assistance of friends he prepared himself for his University course at Goettingen and Leipsic.



J. H. Wichern

Having completed his theological studies, he returned as a candidate for the ministry to his native city. While waiting for a call he accepted the superintendency of the first Sunday School organized in Germany. Here he became acquainted with the distressed condition of the neglected masses, and laid the foundation for his life's work. Having the family idea, which we find in the Rauhe Haus, carefully thought out, there was offered to him by a friend, Karl Sieveking, a small farm house and a parcel of ground at Horn, a suburb of Hamburg, for the proposed rescue work. On October 31, 1833, Wichern, accompanied by his mother and sister, moved into the humble straw - covered cottage, which was henceforth known as the Rauhe Haus. Eight days af-

terwards three boys were received into the home; and a few days later the little cottage was filled with twelve. A new cottage, after the plan of the original, was erected, then another, till the Rauhe Haus became a little colony of cottages. These humble dwellings were erected by the inmates of the institution and contained from ten to twelve boys each. At the head of each family was a Brother, who was their father and instructor. He would go with them to work, join them in their plays, eat and dwell with them. Great stress was laid upon family worship, which consisted of reading a portion of God's Word, prayer and the singing of hymns. The latter received special attention, and it turned their humble abodes into cheerful, bright and happy homes—homes that were ever after dear to them.

The family life of the Rauhe Haus required suitable men as heads of the numerous families. This led to the establishment of the Christian Brotherhood. The board of managers was unfavorably disposed toward this unheard of institution, and refused to furnish the means for its establishment. This opposition did, however, not change Wichern's mind as to the need and importance of the Brotherhood, neither did it prove injurious to the Rauhe Haus. While Wichern gradually won the board of managers in favor of the Brotherhood, Providence *caused* their opposition to bring the institution before the German nation and gave the Rauhe Haus its world-wide reputation.

In September, 1848, an assembly composed of the leaders of the Evangelical Church of Germany, was gathered in the famous Castle Church at Wittenberg. The revolutionary storm that was then sweeping over the Fatherland had called those venerable fathers together. In this notable assembly we find Wichern. And it was here that Wichern delivered an address that not only moved that august body, but all Germany. That powerful address resulted in the organization of the "Central Committee for Inner Mission of the German Evangelical Church." Hence, September 22, 1848, may be looked upon as the birthday of Inner Mission, and the historic Castle Church at Wittenberg, as the building in which said birth took place.

The theological faculty of Halle recognized the valuable services Wichern had rendered by honoring him with the title of Doctor of Theology, and William IV appointed him a member of the Supreme Consistory of Berlin. In this capacity he provided religious services for those confined in prisons, established the Johannesstift in Berlin, and organized the Prussian Military Deaconate.

His last days were spent in the dear old Rauhe Haus, where, on April 7, 1881, he entered into his well deserved rest. While his remains sleep peacefully till the resurrection morn, and his soul is with Him whom he so faithfully served in His heart, his works follow him to the blessing of mankind and the glory of God.

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When Wendell Phillips Was Converted

Just before Wendell Phillips died he said to a friend, "When I was fourteen I heard Lyman Beecher preach on 'You Belong to God.' I went home, locked the door of my room, and threw myself on the floor and prayed, 'O God, I belong to Thee; take what is Thine own.' From that day to this it has been true that whenever I have known that a thing was wrong, it had no temptation for me; and whenever I have known a thing to be right, it has taken no courage to do it."

—❦—

Christian Colleges

Eight of nine justices of the Supreme Court of the United States are college bred. Seven of the eight are from Christian colleges. Eighteen of the twenty-six Presidents of the United States were college bred. Sixteen of the eighteen came from Christian colleges. Eighteen of the twenty-six recognized masters in American literature were college bred. Only one of them is a graduate of a college supported at public expense. Of the members of the last Congress receiving a college education, over two-thirds received it at a Christian college. Over two-thirds of the graduates of American colleges, now sufficiently prominent as leaders in our national life to be named in "Who's Who in America," are graduates of the same colleges.

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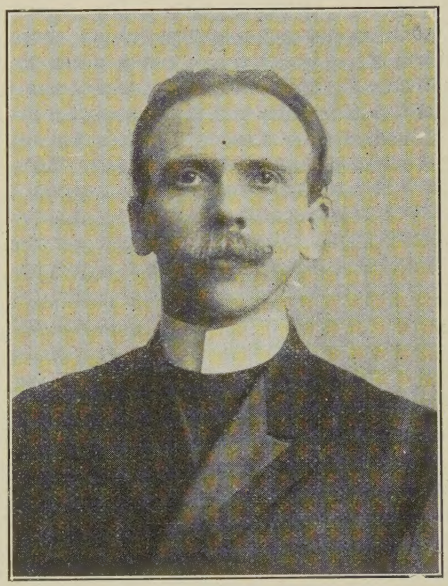
Do you know what Luther said? "Suffer and be still and tell no man thy sorrow. Trust in God—His help will not fail thee." This is what Scripture calls keeping silence before God. To talk much of one's sorrows makes one weak, but to tell one's sorrows to Him who heareth in secret makes one strong and calm.—*Tholuck.*

Luther League of Canada

First Convention at Galt, April 23

BY REV. M. J. BIEBER, M. A.

TO speak of the Luther League of America as *national* is from henceforth a misnomer. This was forever decided on Thursday, April 23, 1908, when "The Canada Luther League" was formed, giving the Luther League an *international* character and *compelling* the sole use of the term "Luther League of America," especially after the eighth convention of that body in Chicago. The "Canada Luther League" was born in Galt, Ontario, under the auspices of St. Paul's Evangelical Luther Church and League, both but eight months old. On the 23d all Lutheran roads led to Galt, from Morrisburg, Riverside, Buttonville, Unionville, Toronto, Guelph, Pt. Colborne, Brantford, Berlin, Preston, Waterloo, Hespeler, Elmira, Stratford, and the royal mail brought communications of "good will and regrets for inability to attend" from Montreal, Sherwood, New Hamburg, Tavistock, Rostock and other Lutheran towns and cities. Each Luther League or Young People's Society was entitled to six delegates, including the pastor, and these delegates, with many visitors, came by train, trolley, tally-ho and carriage during the morning, afternoon and evening. The streams of visitors were met at all landing places by smiling and obliging "Reception Committees," wearing the "insignia of authority," and they escorted their guests to the Town Hall, which for the day was given over to Luther League decorations, songs, addresses, League spirit, activity and enthusiasm. Between 400 and 500 "Royal Leaguers" filled the hall, which was gracefully festooned with the League colors and adorned with a beautiful silk League banner, brought by the Toronto delegation. The convention was called to order at 2:30 p. m. by the Rev. M. J. Bieber, Eastern Field Missionary of the General Council, who also issued the call for the convention and opened it with the service as printed on the prepared program, the 100th Psalm, and with prayers, after which he congratulated the convention on this "Epochal Day" and on the auspicious outlook for the Lutheran Church in the King's domains. A temporary organization resulted in the selection of Rev. Bieber as president and Mr. C. H. Fierheller, of Toronto, as recording secretary. The Rev. J. A. Miller, the pastor of St. Paul's Church, of Galt, extended a warm "Welcome" to the convention in behalf of the congregation and League, to the city, to the homes and to the hearts of the members of St. Paul's. To this enthusiastic greeting the Rev. F. E. Oberlander, of St. Peter's Church, Berlin, feelingly responded, expressing his gratitude at the large convention, and tracing the progress of the League movement in Canada. After the appointment of committees



REV. J. A. MILLER,
President of Canada Luther League.

on Credentials, Constitution, Resolutions and Nominations the convention sang "I Love Thy Zion, Lord." Under the "Reports of the Various Leagues and Societies" much interest was manifested, and much valuable and helpful information was gained by the interchange of method, manner and modes of procedure in the individual societies. The Rev. H. T. Weber, Pt. Colborne, addressed the convention on "The Value of the Luther League to the Congregation." He outlined five values: Spiritual, Intellectual, Social, Physical and Financial."

He said, in part: "The chief value is the spiritual—the study of God's Word—the discussion of The Topics. The continuous reading and study and explanation of God's Word has led many a young man and woman to a better life, and has assisted them in overcoming the evil habits that so easily beset us. The League is a continuous catechetical class. It also teaches the members to express themselves in public and to overcome their timidity. It has developed many a young man for greater usefulness in the Church and in life. It acquaints young Lutherans with their Church. To know her is to love her. It gives the young something to do. It interests them in all the activities of the Church. The League becomes the 'Pastor's Aid.' It teaches the young to give. The Lutheran Church is not poor because of its churchly liberality. The grace of giving needs to be cultivated." This interesting address was followed by an equally interesting paper on "Why a Canada Luther League?" by the Rev. William C. Miller, of St. Paul's Church, Toronto. He said, in part: "To be interested in and work for the development of a mere local cause tends to make one narow and selfish. The spirit of universality our great historic Church has ever endeavored to maintain and cherish. It is obedient to the command, 'Thou shalt love thy neighbor as thyself.' In harmony with these principles we local, specific organizations naturally generalize—develop the national spirit and in this case organize a *Canada Luther League.* 'United we stand, divided we fall." We thus intensify the interest in our local Leagues; we better realize the greatness of the work in this glorious land. In such a convention we make known to each other how the Lord is visibly everywhere blesing his faithful children. It is time for us young Lutherans to rise from our Rip van Winkle sleep. Unparalleled opportunities are fairly thrusting themselves upon our Church. Thousands are knocking at our doors in this glorious land of ours. United we are equal to the occasion. Let us conquer this land for Christ—this land of twentieth century promise. Let us act and say with heart and soul, 'Onward, Christian soldiers.'" This paper was followed by the singing of the "Rally Hymn." The Committee on Credentials, under its chairman, the Rev. Oberlander, and its secretary, Mr. J. Reddick, of Toronto, reported that fifteen Leagues were represented by fifty accredited delegates and by between 200 and 300 visitors outside of Galt. In addition, the Leagues of Montreal, Dunbar, Williamsburg, were represented by letter, and were received as members of the Canada Luther League. An exact dozen Lutheran ministers were present.

The Rev. J. C. F. Rupp, of Morrisburg, reported for the Committee on Constitution, which was unanimously adopted. Some of the features are: Each society is entitled to six delegates, including the pastor and five alternates; it shall become a member of the Luther League of America; the annual convention is held on May 24 (Queen's Birthday); the officers shall be elected each year; three societies shall constitute a quorum; a public meeting shall be held to celebrate Luther's birthday, on or near November 10 of each year; there shall be Executive, Extension and Credential committees appointed each year by the president; District or Provincial Leagues may be formed; the annual dues of each society are $2.

The Committee on Nominations reported through its chairman, the Rev. H. J. Cronshore, of Brantford, and the report was unanimously adopted, by which the following officers were elected for one year: President, Rev. J. A. Miller, Galt; vice president, Dr. H. Huehnegardt, Berlin; recording secretary, C. H. Fierheller, Toronto; corresponding secretary, Miss M. Ross, Waterloo; treasurer, H. Liphardt, Guelph; trustees—the president, recording secretary and treasurer.

The following resolutions were reported by the Committee on Resolutions, through the Rev. William C. Miller, Toronto: Resolved,

1. That we enjoyed a most profitable convention and heartily appreciate the intense interest manifested by the large delegation present.

2. That we express our appreciation for the liberal space accorded us by the *press* of this city.

3. That we acknowledge our enjoyment of the good music rendered by the vested choir of Berlin (St. Peter's Church), under the directorship of Prof. Theo. Zoellner, and the other vocal and instrumental music rendered.

4. That we express our gratitude to the originators of this first national, and, as we hope, epoch-making convention of Luther Leagues.

5. That we extend a vote of thanks to the

local League for its most cordial entertainment of all, and the enjoyable reception tendered the entire convention.

6. That we resolve to do all we can as a Luther League, financially to support a field missionary for Canada.

7. That a committee, consisting of Revs. M. J. Bieber, F. E. Oberlander, E. Bocklemann, H. J. Cronshore and J. A. Miller, be appointed to consider the Lutheran situation in Eastern Canada as it pertains and concerns the Lutheran pastors and congregations within that territory, not connected with a Canadian Lutheran Synod, and to propose measures for the better organization of those forces, to be submitted to a future convention or conference to be called by them, and also, if possible, to take steps to provide the salary for a Canadian Field Missionary.

The individual Leagues were instructed to appoint ten delegates, who shall attend the convention of the Luther League of America and report their names to President J. A. Miller.

Evening Session.

President Miller presided in the evening and Rev. Cronshore led in the opening service. The Rev. J. C. Kunzmann, D. D., of Philadelphia, superintendent of English Home Missions of the General Council, for one hour held the large audience, which filled the hall, intensely interested in his forceful, eloquent and able presentation of the subject, "God's Hand in National and Religious Development," with especial reference to North America, Canada and the Lutheran Church. It was a fitting climax to the addresses, the activities and the enthusiasm of the day.

Features.

1. A very pleasing and inspiring feature of this convention was its *music,* vocal and instrumental. Especially pleasing was the robed children's choir of St. Peter's Church, Berlin, Rev. F. E. Oberlander, pastor, which, fifty-six strong, filled the platform, and, led by St. Peter's able Professor Zoellner, delighted all by their songs, both in the afternoon and evening. The same church sent its mixed choir of thirty voices, which presented, with especially fine effect, the "Hallelujah Chorus"; the male choir of the same church also greatly pleased, as well as the choir of St. Paul's Church, Galt, in one of its anthems. The Galt Orchestra contributed materially to the fine musical program. Mr. E. Liphart, of Guelph, sang a pleasing solo in the afternoon.

2. The enertainment at supper in Frazer's Hall by the local League was another pleasing and enjoyable feature; one long to be remembered. There the delegates met each other, shook hands, compared notes and enjoyed *the* social two hours of the convention. The local League, under the leadership of its president, H. Seyfert, and his courteous aids, did all in their power to make the visitors feel at home in the city and at the convention. Those who could not return home were royally entertained in the homes of the Leaguers over night.

3. Many of the Leagues represented were the result of English Home Mission work in Canada within the past few years, but they were heartily encouraged and assisted by the pastors and societies of the German and German-English congregations scattered throughout the Dominion. The utmost cordiality and good will prevailed.

4. The president, the Rev. J. A. Miller, the organizer and developer of St. Paul's English Lutheran Church, in Detroit, came to Galt on February 16, 1908, in response to a very urgent call, though the call was just as loud from Detroit to remain. Born and bred a Canadian and seeing the great need and also the wonderful possibilities among the Lutherans of the Dominion, he heeded the Macedonian cry from Galt, and in this short time the Adventist Church, in which the congregation was born, has become too small. Frazer's Hall, holding 300 people, is also overtaxed in its capacity, and the congregation is contemplating the purchase of a lot and the building of a church and parsonage.

The other officers of the Dominion League are prominent and influential in their home churches and cities, and will greatly strengthen this auspicious "forward movement" inaugurated on this day.

The hope of the future of the Church is in the young people of today, and these young people spoke in no uncertain sound in Galt on April 23, 1908. They returned to their homes and local Leagues to plan, pray and act for the extension of the kingdom of God through the Luther League of Canada, which is "of the Church, for the Church, and by the Church." God bless the Canada Luther League!

The Point of Paradise

(Continued.)

CHAPTER II.

In Which Some Stories are Told and a Voyage is Begun.

THE deck of the Eendragt presented an animated and pleasing appearance at noon the next day. The sailors, dressed in white uniforms, were engaged in friendly games or resting in groups here and there. Bunting and flags fluttered in the gentle breeze that came whispering in over the English Channel. Near the stern an awning had been erected in honor of the visitors. Under this our three friends were seated in earnest conversation.

They were elegantly dressed according to the fashion of the times. LaMar's long curling hair fell in graceful waves over his broad shoulders. His coat of purple satin, richly decorated down the front, set off his velvet breeches of deepest crimson. His funnel topped boots were of brightly polished black and graced with silver spurs. Minuit, though dressed after the same general fashion, wore soberer hues. His coat of brown satin was topped by a broad collar of snowy lace. His breeches of gray velvet were edged at the seams with silver braid. His boots were black and unspurred. Vingord, on the other hand, retained something of the fashion of his native Swedish province in his attire. His yellow breeches, scarlet coat, white stockings and red leather boots, though of the finest materials, lacked a little of the smartness of the handiwork of the London and Parisian tailors, as displayed in the costumes of Minuit and LaMar. But what his clothes lacked was more than made up by his handsome features. All the gentlemen had laid off their plumed hats, and these with their swords, lay on a small table near them.

One of them, having proposed that each one should relate the most thrilling incident of which they had been witnesses in their adventurous lives, LaMar had just entertained his friends with an account of an exploit which occured during the exile of Richelieu in Blois. His hearers were profuse in their praises of the bravery of LaMar and his distinguished patron, and their esteem of him was noticeably increased.

Minuit, whose turn came next, began as follows: "There have been many exciting incidents in my career, such as the engagement we had with the Spaniards off San Salvador, when we knocked their twenty-four ships into splinters. Then the very heavens seemed on fire and in tumult; but it is rather an event of the future which has impressed me most. On the day when I made the first purchase of land from the Lanapé I had a moment of inspiration. Standing there in the glow of the sunset, and seeing the title of all that land transferred to the white men, the present seemed to vanish, and the vision of a mighty nation yet to arise appeared before me. I saw the fields and meadows of Manhattan covered with noble buildings. In the waters of the bay a crowding commerce moved. Inland in every direction I beheld populous cities, well tilled farms and rich mines. It was a land in which dwelt unity and freedom of body, mind and conscience. Petty jealousies were not allowed to plunge nations into bloody conflicts, and there were no religious wars. 'This,' whispered the spirit to me, 'is the nation of which philosophers have dreamed. This is the nation which is destined to combine the best qualities of the old civilizations. This is the land to which, under the guidance of God, Europe shall send her best experience and her best sons and daughters.' And then I thanked God that he had given me a small part to do in the founding of this new nation."

"Bravo!" said Vingord. "You have the spirit of a seer, and I predict that your work in the founding of that ideal state is not yet finished."

"More honorable work there could not be!" said LaMar. "May your vision come true for Europe's sake!"

"I feel like apologizing," said Vingord, "for taking you back again to the past. It was just two years ago that there occurred an event in the palace at Stockholm which has left a most profound impression upon me. It happened in the great audience room at an assembly of the Estates. Our king had announced his intention of aiding the Protestant cause in Ger-

many. Immediately he was beset with objections from the nobles. They urged, as insuperable difficulties, the dissensions of the German princes, and, above all, the risk to the kingdom in allowing their sovereign to fight against such odds in a foreign land. Silently Gustavus left the room, but reappeared a moment afterward bearing in his arms his infant daughter, Christina. Solemnly mounting the steps of the marble dais, amid a breathless silence, he addressed us in a manner which I shall never forget. He outlined the dangers which threatened not only Germany, not only Sweden, but the whole world! He pleaded to be allowed to intervene for the sake of righteousness, freedom of conscience and peace. He held out to us his infant daughter and said: 'Here behold your queen! If God demands my life in this service you will not be without a sovereign.' He looked like a god, his kingly person and face transfigured by the intensity of our emotion and the passion of his eloquence. He spoke so powerfully, in short, that one after another of our nobles came forward and paid their homage to the newly appointed queen. With splendid patriotism they laid their lives and fortunes at great Gustavus' feet and sent him, their pride and treasure, forth to fight, and if need be to die, for the truth's sake."

"Magnificent!" cried LaMar. "Your Snow King is the man of the hour. And I have the pleasure of telling you that of all his admirers Richelieu is the most ardent. He has pronounced Gustavus the grandest character of our times. I have with me a message from my master offering the aid of Catholic France to your king in the interests of humanity."

"Your story and my dream," said Minuit, deeply moved, "seem to belong together. It is the spirit of such as your king which shall give my ideal nation birth."

"Your enthusiasm for the possibilities of the new world," said Vingord, "has aroused a desire to me to flee from the narrow restraints in which we live and begin life anew in that land of promise; and if you will lead a colony of my countrymen thither I will be the first to volunteer."

"And I will be the second," said LaMar.

"Your kindness overwhelms me," answered Minuit. "Then, the Lord helping us, let us begin our journey to America at once, seeking the good King Gustavus and rendering him what assistance we can until he shall have leisure to send out his colony."

"Agreed!" cried both of them.

"In two hours I can sail, for the wind has shifted; are your affairs in such shape that you can accompany me?"

"Everything is in order," answered LaMar. "Send a sailor for our baggage at the Grey Eagle, and show us our cabin."

Two hours later the good ship Eendragt was swinging out into the open sea, and we will leave our friends for the present, sailing into the purple twilight.

CHAPTER III.

In Which Light and Shade are Mingled.

November the sixth, sixteen hundred and thirty-two, dawned gloomy and misty. Over the little town of Lützen, which lies in that circle of historic German ground on which some of her greatest battles were fought, the fog hung like a theater curtain. Behind this curtain preparations were being made for one of the greatest scenes in the tragedy of the world's history.

White tents dotted all the countryside. Between them horses and men were mingled in seeming disorder. Further over, along the highway, other men were building trenches with a subdued clatter. Beyond them were more tents and artillery, more men and horses. From somewhere out of the mist orders flew hither and thither and set the stage accurately and swiftly for the time when the curtain should rise.

It is ten o'clock and still the air is thick and obscure. Picking our way carefully back to the neighborhood of Lützen, we enter one of the tents for shelter. Within we instantly recognize our Swedish nobleman and his friend, La Mar. They are dressed in officers' uniforms, and seem to be anxiously awaiting the signal for action.

"Is not this suspense terrible?" says Vingord.

"It surpasses anything I have ever experienced before!" answers the other. "Were your king not such an expert commander, I should certainly think that he was making a mistake to keep us here, while the enemy is receiving additional reinforcements every moment."

"This torturing uncertainty would be more endurable if this battle should appear to be the last of this awful war. But our prospects for a speedy peace seem as far off as ever. I wonder if the prospects of Minuit at the Dutch Court are any brigher than ours?"

"Minuit has been in my thoughts also. I wish more than ever that we could have persuaded him to come with us instead of wasting his time on those Hollanders. Thank God, there it is at last!"

A muffled drum was rolling out the call to form ranks. Donning their caps, they issued forth with eager faces and were soon swallowed up in the long lines of men and horses stretching into the mist to the right and the left. All was ready for the advance, but, instead of the command. Mount! came the words, Kneel for prayer! The soldiers of Gustavus were too well used to his ways to be surprised at this, and, without a sign of embarrassment, they fell on their knees, well knowing that in front of them somewhere their own king was kneeling in the wet grass.

By a preconcerted arrangement, the chaplains, instead of repeating the usual prayers, at once began to sing that greatest of all soldiers' prayers:

A might fortress is our God,
A trusty shield and weapon!

Company after company took up the strains until, like the heavenly chorus, their song was "as the sound of many waters" uniting in the confession that:

With might of ours can naught be done,
Soon were our loss effected.
But for us fights the Valiant One
Whom God Himself elected.

Over in the enemies' camp the wondering listeners plainly heard them chant:

When their worst is done,
They yet have nothing won,
The Kingdom ours remaineth!

Just then the sun broke through the clouds of mist. As the song came to a close, the heavens were smiling in their loveliest blue. The hilltops and the trees appeared one by one, and soon every feature of the landscape stood revealed in the bright sunshine.

On the right and to the rear lay the gleaming ribbon of the canal, mirroring in its calm bosom the trees and hills nearby. On the left lay Lützen with his red roofs and white walls. Before them in full view, following the line of the road, was the splendid army of Wallenstein.

Our friends were in that part of the cavalry stationed on the extreme right and commanded by Gustavus in person. The king sat on his white horse, "looking every inch a king." His brawy frame showed to the best advantage, for, on account of a recent wound, he wore no armor. His ruddy face was glowing with an unearthly radiance, as though he had a premonition of his nearness to the Deity. Rising in his stirrups, he turned to his men and cried: "Forward in the name of the Lord! Jesus! Jesus! Jesus! Let us vindicate today the honor of Thy Holy Name!"

Turning towards the enemy, he waved his sword and charged, not stopping to look whether his soldiers were following. And, indeed, there was no need, for they were at his heels like a whirlwind. With irresistible force they overwhelmed the men in the ditches and drove them up the hill. The artillery poured a merciless fire into their ranks, but they continued to advance stubbornly until the enemy was forced to abandon the guns and flee. Their cannon were then turned on themselves and the whole left wing was cut to pieces.

Meanwhile the left wing of the Swedish army, in which the Saxons were stationed, had not been so successful. Wallenstein himself was there to reform his shattered lines after the first onslaught. A murderous conflict with sabers and pikes ensued, before which the Swedes were compelled to beat a reluctant retreat.

Gustavus, getting word of the state of affairs, hastily rode to the left to rally his soldiers. The king, who was somewhat nearsighted, failed to distinguish his own soldiers in the press, and before he realized his error his horse had carried him into the midst of a small party of the enemy's cuirassiers. A chance shot struck his horse in the neck, and almost at the same moment another struck the king in the arm. Thinking that his horse was about to fall, he called to Vingord to assist him in dismounting. Before Vingord could reach his side another shot struck him in the back, and his horse, taking a sudden fright, dragged the king further into the enemy's ranks. As soon as they discovered his rank they shot him through the head, but could not carry him off the field on account of the fierce onslaughts of the Swedes, who were now maddened by the sight of their master's riderless steed galloping through the ranks. Again and again they charged, until the dead were piled in heaps over the body of the king. As night approached the enemy

(*Continued on page* 19.)

Luther League Topics

Exandi Week. May 31, 1908

Lutheran Christian Homes

James 1:17-27.

Missionary Topic Reviewed by Rev. W. F. Rangeler, President Fegtley Old Folks' Home.

The Lutheran Church has always been considerate of the unfortunate. Believing in Christian homes and in home religion it everywhere thinks of the homeless. In the mother countries it has built many large homes and hospitals. In America the Lutheran Church has been forward in the establishment of orphans' homes, homes for the aged, hospitals, etc. Many of our people, informed on only that portion of the Church which is represented by the Synod to which they belong, do not know the extent to which the Lutheran Church has built and is supporting these kinds of institutions in this country. There are in America fifty-four Lutheran Orphans' Homes, thirty-four Lutheran Homes for the Aged, and thirty-four Lutheran Hospitals. The Missouri Synod has the largest number of orphans' homes of any Synod in America. They support thirteen such homes distributed from Massachusetts to California. The Swedish Augustana Synod is next and supports eight. Most of these are in the Middle West, though they have one in Massachusetts and one in New York. The next is the General Synod, which supports five—one in Maryland, one in Pennsylvania, one in Ohio, one in Illinois and one in Nebraska. Four other Synods have three each, three Synods have two each, and ten Synods have one each. If we include the Swedish Augustana Synod in connection with the General Council the General Council would rank next to the Missouri Synod in the number of orphans' homes. In all of these homes the children are tenderly cared for and are taught the religion of the Lutheran Church, the Church endeavoring to supply the place of parent to them. They are given a careful Christian rearing in the hope that they will serve the true kingdom of Christ in the world when they are grown.

Of the thirty-four homes for the aged, the General Council (including the Swedish Augustana Synod) has eight, while the Missouri Synod has seven. The General Synod and the Joint Synod of Ohio have three each. Three other Synods have three each, three have two each, and seven have one each. Some of these homes for the aged are connected with orphans' homes, while others are separate institutions of themselves. Some of these are the finest in the land. In these homes the aged of the Church, who have no means of support or proper persons to provide such support, are gathered by the Church and made comfortable and happy in the evening of their lives. The Church aims in every way to make these as homelike as possible and to provide them with the ministrations of the Gospel in the Lutheran faith that they may feel that the Church to which they have devoted their lives in service when they were strong enough to care for themselves has not left them comfortless in the hour of their distress and need. It is right and proper that all worthy persons belonging to the Lutheran Church should have the assurance that they will not be forsaken when they are old. The Lord promises never to leave nor forsake those who put their trust in Him. He expects to fulfill this promise through His Church, and how beautiful it is to see them gathered together in a quiet and peaceful Lutheran Home, with the same type of piety with which they have been familiar all their lives, the same common interest in the one Church, the same Church literature they have been accustomed to! There is the feeling that they are at home, for this is the Home of their Church. They are not out in the cold, exposed to the cold world, but in a family of their own, with its sympathies and love.

Of the thirty-four hospitals, the Norwegian United Synod leads with seven. They have three in North Dakota, three in Minnesota and one in Illinois. Missouri Synod is next, with six, and the Swedish Augustana Synod next, with four. The Ministerium of Pennsylvania (also General Council) supports a large hospital at Philadelphia, Pa. The General Synod now supports a hospital in connection with the Tabitha Home, at Lincoln, Neb. It will be seen that in this work even more than in those already mentioned the German and Scandinavian Synods are far in advance of the more English Synods. It speaks well for their devotion to their Church and for

The Luther League Topics, complete lessons (of which the above are outlines and reviews), in 32-page pamphlet, covering three months, can be supplied at rates given on page 29 by Luther League Review, Box 876, New York, N. Y.

the practical manner in which they manifest their religion. Our Saviour always looked with pitying eyes upon the suffering. He relieved their sufferings and He taught us, in the parable of the good Samaritan, that any suffering man is our neighbor, and that we should have compassion on him and bind up his wounds and relieve his suffering.

Any one wishing to find where any of these many Lutheran homes and hospitals are located has only to turn to the Lutheran Year Book and Almanac for 1908 and he will find them tabulated, with the name, Synod and location given.

The work of carrying on these eleemosynary institutions of the Church is one of the most purely Christian of any in which the Church engages. We are taught that a part of the Scripture definition for pure religion is to visit the fatherless and widows in their affliction. Then we cannot read the latter part of the twenty-fifth chapter of Matthew too often, "Inasmuch as ye did it unto one of these my brethren, *even these least,* ye did it unto Me." This is practical service of the Master. It serves humanity and He died for humanity. If we have His spirit sympathy will inspire us to support all these institutions and to build more.

Some of the other branches of the Church's work are urged so strongly and are so constantly before the minds of the Church (and rightly) that with our attention so constantly upon them we sometimes forget about our homes and hospitals and do not give to these as we should. Christ holds the Church responsible for the care of its own poor and afflicted. Many Christians think that because in our country the Government provides infirmaries, hospitals, etc., there is no need of supporting such institutions by the Church. But who is ready to let the poor and the orphans of the Church go out to be thus cared for outside of the Church? Such a thought recognizes no difference between our duty and relation to the members of our own household of faith and our duty and relation to the outside world. There is a great distinction and it ought to prevail more than it does. When we hoard, while others belonging to our same communion are homeless, parentless or starving, there is something wrong with our faith in that common Lord. We live together, having a common faith, hope, aim and spirit and a common Master, and He expects us to share our blessings with our needy brethren. We need to enlarge the kingdom of our Lord, but at the same time we need to care for those already in that kingdom.

REV. W. F. RANGELER.

Tippecanoe City, Ohio.

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Whitsunday. June 7, 1908.

A Pentecostal Outpouring

Joel 2:28.32.

Reviewed by Rev. C. A. Miller, D. D.

Questions to be answered in brief papers: What is the relation of Whitsunday to the Old Testament Feast which it replaces? How do we know that this prophecy of Joel is fulfilled in the Day of Pentecost? What does Whitsunday mean for the Christian Church?

Lessons for our own lives. 1. Do we feel the need of the Holy Spirit in our lives? We ought to feel that need. Unless we have the fullness of faith, the overflow of zeal, the constant triumph over sin, the unfailing joy and peace which should characterize the life of the child of God, we have need of something. To supply these very gifts is the office of the Holy Spirit, who does all by glorifying Christ, in applying to us, and enabling us to appropriate, the life and death and resurrection of our Lord. The saddest thing about most professing Christians, however, is, that they seem satisfied with the plane of living to which they have grown accustomed, and desire no higher attainments, seek no greater victories, feel no need of a richer and fuller inflow of the vitalizing power of the Holy Spirit.

2. Do we meet the conditions of the Holy Spirit's incoming? Are we, like the disciples, between the Ascension and Pentecost, eagerly pondering and pleading "the promise of the Father"? Do we make large use of the Word of God, through which the Holy Spirit always and unfailingly comes? They, knowing and feeling the necessity of the Holy Spirit's enduement of power, in order that they might go and testify of Christ, dwelt upon that very Word which held forth the hope of His coming to them. They studied, thought, meditated, encouraged each other, built their continual prayers upon the promise, through the ten days in which He tarried. They were together, with one accord, in one place, when the Holy Spirit came, and they were filled

with His presence and power. Oh, the blessing that the united, concordant prayer of the Church, based upon a promise of God, can bring!

He, the Paraclete, does not tarry now. We need not wait a day, or an hour, to have His might in filling us. It is easy to measure your sense of need of Him, your desire for Him. The measure is to be found in the frequency and faithfulness of your use of the Word and the Sacrament. In your closet, in the assembly of the congregation, in your approach to the Lord's Table, you show whether you really want larger gifts of the Holy Spirit or not. What does the test reveal in you?

Trinity Sunday. June 14, 1908.

Missions in South Africa

Acts 8:26-39.

Missionary Topic Reviewed by Rev. G. Franklin Gehr.

Two uprisings—the Jamison Raid and the Boer War—have recently brought South Africa before the eyes of the world. But South Africa has been before the eyes of the Christian world for some time, and especially before the eyes of every Lutheran, for this country has been the scene of aggressive missionary operations for the past fifty years, despite the European vices and the disastrous wars.

That part of South Africa in which Luther missions are located is composed of British Cape Colony, the Transvaal, the Orange River Colony, Natal, and Zululand. The population numbers about seven millions. Of this number more than one million are whites, who originally came from Germany, France, England, Holland, Portugal, and other European countries.

The natives are divided into four distinct races — the Hottentots, the Bushmen, the Bantu family, and the Kafir tribe. Of these about 580,000 belong to different missions.

The Hottentots are the original settlers, who received their name out of derision from the Dutch emigrants. Like the Bantu family, they have wooly hair, but differ from them in general features. The Bushmen are uncivilized, filthy and lazy. They often feed on ants' eggs, locusts and snakes. They are unorganized, have scarcely any religious beliefs, and are a common prey to neighboring tribes. The Kafirs are nomadic, tall, well developed, and very warlike. They are also well organized and show great valor in battle. They are lazy, superstitious, untruthful, while their favorite sports are dancing, drinking and hunting.

The *real* date of Lutheran missionary work begins with the year 1848, by the Germans, who emigrated to Natal, but Lutherans were on the field many years previous to this date. The Rheinish Society, upon the invitation of Dr. Philips, superintendent of the London Society Mission, began mission work in the western part of Cape Colony as early as 1829, and has now more than 14,000 converts. These congregations are all self-sustaining.

In 1840 the London and Wesleyan stations among the Namaqua and the Herero tribes were transferred to the Rheinish Society, and the work done there is not only of great value, but is publicly acknowledged by the government.

In 1834 the Berlin Society sent its first missionaries to South Africa. This society has six Synods working in Cape Colony, Kaffraria, Orange Free State, South Transvaal, North Transvaal and Natal. The congregations are composed of diaspora and native people, and most of them are self-sustaining. The recent Boer War damaged the mission property to the extent of $125,000. This society has about 70 stations, 85 missionaries, 17,000 communicants and 36,000 souls.

The Norwegians began mission work among the Zulus as early as 1844. At first the field had to be abandoned on account of certain difficulties, but later Missionary Schreuder, who met a martyr's death in 1883, established the work, and now the Norwegians have between three and four thousand adherents.

In 1868 the Swedish State Church entered upon an advanced stage of missionary activity. This resulted in sending a missionary to Zululand in 1876. Other missionaries followed later, and today the Swedes have five stations in Natal and two in Zululand, with several thousand converts. The mission maintains a hospital and is doing very successful work.

Without a doubt, the most important Lutheran missionary work in South Africa is done by the Hermansburg Missionary Society. In 1853 the mission ship Candace, which was fitted up under the direction of that staunch Lutheran missionary, Louis Harms, departed for South Africa. This band purchased a tract of land in the northern part of Natal, called the place "Perseverance," because of the

difficulties in obtaining it, and effected a settlement September 19, 1854.

The missionaries soon mastered the language of the natives and planted the first station between Natal and Zululand. The discouragements at first were very great because of the enmity of the ruling powers, but in 1857, President Pretorius, of the South African Republic, invited Hermansburg missionaries to plant missions among the Bechuana tribes. Among this tribe the work has been very successful. Since Christianity has been introduced feuds between the different clans and races have for the most part ceased. The mission among the Bechuanas has a membership of about 50,000. They have several stations, of which Bethany and Saron are the most important. The inhabitants about Bethany, since Christianity has been introduced, are very civil. The town has seven schools and a seminary to train native helpers. The missionary activity at Bethany has become a model for all other stations.

While the Hermansburg Mission has had great success, it has at the same time experienced great persecution. At one time the Christians were accused by the natives of steeping human brains into the baptismal water, and of giving the liver and lungs of deceased persons in connection with the Lord's Supper. Great persecution arose. Homes and property were destroyed and many missionaries lost their lives. In 1897 a bequest of $45,000 from Rev. Lindemann was received for the purpose of establishing another station.

The Hermansburg Mission, in the Transvaal, is a living example of what one pastor and his devoted congregation can accomplish if they apply themselves to the Master's work. The success of the mission is due to faith and prayer. Human efforts count for naught if these be lacking. Where faith and prayer are exercised missions flourish; where these are wanting the Kingdom languishes.

In all, the Lutheran Church in South Africa has made and is making rapid progress. More than 100,000 Lutherans are located in the different colonies. The late Paul Krueger, executive of the Transvaal Republic for almost a quarter of a century, was a friend of the mission and gave it great protection. Since the victory of Great Britain, in 1902, the colonial policy has been very severe on the mission. May God hasten the day when another, even greater than Paul Krueger, be raised up to support our beloved Zion!

1st Sunday After Trinity. June 21, 1908.

Justification

Heb. 2:4; Rom. 3:19-28.

Reviewed by Rev. C. A. Miller, D. D.

Questions to be answered in brief papers: Analyze the article. What is the place of the doctrine of Justification in the Christian system of truth?

Lessons for our own lives: 1. Are we relying for justification before God upon our own "strength, merits or works"? Ask yourself that question seriously. Why do you hope for salvation? Is it, in any degree, because of the good life you have lived, the freedom from gross sins in your conduct, the fact that you have "never done any one any harm," the good works you have done, your church-going, or attendance at the Sacrament? Is there any feeling in your heart that God will not condemn you because you are so much better than many others? Do you expect to go to heaven because you have done pretty well after all, because you have given money, or taught in the Sunday School, or worked in the Luther League, or in the Missionary Society? If any of these things is true then you are to be classed with the Pharisee in the temple, who thought he would be justified because of his goodness. But it was the other who went down justified. You need to study the first clauses of this article again, with your Bible in hand, and to get all this self-righteousness, which is so hateful to God, out of your heart.

2. Or, do you trust in the satisfaction which Christ has made, as your *only* and sufficient hope? Do you come, just as you are, without one plea, but that Christ has died for you? Do you depend upon what He has done, instead of upon what you have done? Does your faith lay hold upon Christ alone and resolutely refuse to rest, even in the smallest measure, upon anything else than Christ, His death, His holiness, His merit, His resurrection? Do you hope to be justified because of Christ, and do you realize that this justification can be received only by faith, which is not in the least a good work, but which constitutes the only channel through which Christ's righteousness may be transferred to you?

3. Are you justified? Have you been received into favor and are your sins forgiven for Christ's sake? Do you hesitate to answer? You have a right to be sure. All depends upon whether you have really apprehended

Christ. If you are, in any degree, trusting in self, you cannot have confidence that all is well. If all depends upon Him, it is impossible to doubt that all rests upon a sure foundation. How do you answer?

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2d Sunday After Trinity June 28, 1908.

A Higher Type of Piety

James 1:17-27.

Questions to be answered in brief papers: What is piety? Why do we need a higher type of piety? What is the type of piety that we need?

Lessons for our own lives: 1. The first requisite for true piety of the highest type is deep spirituality. So many people think that piety *consists* of what St. James mentions in the last verse of this lesson. In truth piety *manifests* itself in these lives of spotlessness and deeds of ministering love. But what does not exist cannot come to manifestation, and much of the so-called "religion" or piety of our time is but a hollow imitation, a whited sepulchre, an empty image, "having the form, but denying the power" of a true piety. Here is a pre-eminent danger of our time, this mistaking of the form for the substance, this substitution of the doing for the being, this expectation of fruit without a vine!

St. James puts what *is* first, first. His conception of piety recognizes God as the only Source of all good, God's Word as the means of the new birth (which, of necessity, must precede all activity in well-doing), and that same inborn Word as the means of the putting away of all sin. Here the matter is clearly put: What the man *is*, will determine what the man *does*. If you would have the higher type of piety go back to your Catechism, to your Bible, to your Church, to your sacramental gifts and grace, to your knees, looking to the Father of lights for every good and perfect gift. More study of the Word, more fervent prayer, more absolute dependence on God. This is primary.

2. But St. James has no comfort for those who would make their piety end with Bible reading and church going, any more than he has with those who would make it begin with good behavior and visiting widows. Start with the Word, and then let the Word have its way with you, and direct your life. The forgetful hearer might as well not have heard. The man who prays and does not see the alms-basin has another kind of imitation of piety. There are men who, for a pretense, make long prayers while they devour widows' houses, but they deceive themselves if they suppose that they are pious! The higher type of piety means such communion with God as produces a quiet spirit, a bridled tongue, a loving care for the afflicted, and a spotless life. He that omits the culture of the soul or of the conduct deceiveth himself and this man's religion is vain.

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Bible Readings

Sunday, May 10—John 1:14; Heb. 1:1-3.
Monday, May 11—Matt. 26:59-66.
Tuesday, May 12—John 1:2-18.
Wednesday, May 13—Luke 1:26-33.
Thursday, May 14—Luke 2:1-19.
Friday, May 15—John 19:17-42.
Saturday, May 16—Rev. 20:1-15.
Sunday, May 17—II Samuel 2:1-7.
Monday, May 18—Judges 7:1-21.
Tuesday, May 19—I Kings 14:8-24.
Wednesday, May 20—I Kings 22:41-50.
Thursday, May 21—II Kings 18:1-8.
Friday, May 22—II Kings 12:1-16.
Saturday, May 23—II Kings 22:1-20.
Sunday, May 24—II Samuel, 2:1-7.
Monday, May 25—Deut. 11:18-28.
Tuesday, May 26—I Tim. 3:1-13.
Wednesday, May 27—Genesis 50:15-26.
Thursday, May 28—Matt. 18:21-25.
Friday, May 29—Genesis 18:1-8.
Saturday, May 30—Jeremiah 10: 18-25.
Sunday, May 31—James 1:26-27.
Monday, June 1—Leviticus 23:15-22.
Tuesday, June 2—John 14:16-26.
Wednesday, June 3—John 16:1-14
Thursday, June 4—Romans 8:1-16.
Friday, June 5—I Cor. 12:3-11.
Saturday, June 6—Acts 2:1-16.
Sunday, June 7—Joel 2:28-32.
Monday, June 8—Daniel 11:36-45.
Tuesday, June 9—Isaiah 45:1-14.
Wednesday, June 10—Isaiah 55:1-13.
Thursday, June 11—Isaiah 60:1-14.
Friday, June 12—Micah 4:1-8.
Saturday, June 13—Revelation 7:9-17.
Sunday, June 14—Acts 8:26-39.
Monday, June 15—Job 9:1-20.
Tuesday, June 16—Romans 3:1-18.
Wednesday, June 17—Galatians 2:14-21.
Thursday, June 18—Romans 4:14-25.
Friday, June 19—Romans 5:12-21.
Saturday, June 20—Romans 8:31-39.

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The Point of Paradise

(*Continued from page* 14.)

withdrew and the weeping Swedes began the search for their beloved ruler's body.

They finally found it near the great stone where the Gustavus Adolphus monument has since been erected. Vingord and La Mar shared the honor of standing guard over the dead king's body, a circumstance which they loved to dwell upon to the end of their days.

Shortly after this they were both summoned to a private conference with Oxensterna, the Secretary of State; the outcome of which we shall learn later.

(*To be continued.*)

The National Convention

IN addition to the information previously given in THE REVIEW, we are able to announce the following:

On August 11, at 4 p. m., a reception will be tendered the delegates and visitors to the Convention of the Luther League of America at Chicago.

On August 11, at 5 p. m., a banquet will be given by the Lutheran Women's League of Chicago to the delegates and visitors to the Convention of the Luther League of America.

We understand these functions will be at Immanuel Swedish Lutheran Church, Rev. Dr. Evald, pastor.

The program is not complete, but we are able to announce the following: The hours for devotional services are 9 to 9.30 a. m. each day of the convention. The themes for these services will be: "Constant Progress" and "The Gospel, the Need of the World." A morning session will be given to the Junior Work. The themes for the simultaneous meetings will be: "How to Reach the Unchurched Lutherans" and "Privileges and Responsibilities of Our Church."

At the Grand Rally Senator Nelson will deliver an address, a chorus of five hundred voices will render the musical selection, "Ruth," and Thomas' Orchestra will play.

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From Our General Secretary

CONVENTIONS are now "the order for the day." The General Secretary desires to attend as many of these as possible. It is hoped the dates for State Conventions may be so arranged as to make it possible for him to do as he intends.

The Pittsburgh District Luther League held its convention on May 12. It was full of interest and was largely attended. This is a vigorous and active district, with a membership of about 2,200. Twenty-five places in Pennsylvania have been visited since our last writing for THE REVIEW. It has been a pleasure to meet the Pennsylvania Luther Leaguers. In numerical strength it is the banner State.

Several places are whispering that they purpose inviting the National Convention for 1910. We are glad to learn that there are many who appreciate the value of such a Lutheran gathering.

More credential blanks for the Chicago Convention have already been ordered than for any previous Convention of the Luther League of America. This means a great gathering of Lutherans in Chicago. A letter from that city says that if 15,000 Lutherans should come to the National Convention, Chicago would be able to take care of them.

"Ancient History and the Bible," by Dr. J. M. Reimensnyder, Pastor of the Trinity Lutheran Church, at Milton, will be helpful and useful to Bible study classes. It gives a review of important chronological data conveniently arranged for Bible students and teachers; the genealogy of the Patriarchs before and after the Deluge, with the significance of their names, and also the great covenants of the Bible.

The inquiries about the Luther League indicate a growing interest in its character and work. The importance of this feature of our Church's work seems to be appreciated more and more. We commend to Luther League workers the Luther League Handbook. It will give you much valuable information and will enable you to at once answer many questions about the League. It can be had for ten cents from THE LUTHER LEAGUE REVIEW.

Word comes to us of the death of Mr. Cotchel, of Canton, Ohio. The last active work he did for the Church was in connection with the Luther League Convention in Canton, Ohio, in 1906. We tender our condolence and ask for those bereaved the comfort and consolation of our Heavenly Father, who can wipe away all tears from our eyes.

LUTHER M. KUHNS.

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"My Brother"

Dr. MacGregor met, in the great Scotch city his name and fame adorns, a little girl carrying in her arms a baby so bonny that she fairly staggered under the weight. "Baby's heavy, isn't he, dear?" said the Doctor. "No," replied the winsome bairn; "he isn't heavy, he's my brother." The missionary burden is gone when the human brotherhood is realized.—Selected.

Luther League

Of America

"Of the Church, By the Church, For the Church"

Official Call for the Eighth National Convention

Chicago, August 11th, 12th and 13th, 1908

In accordance with the cordial invitation extended at the Seventh National Convention at Canton, Ohio, the Eighth National Convention of The Luther League of America will be held in Chicago, Illinois. After conferring with the local committee, the Executive Committee has designated August 11, 12, 13, 1908, as the time for holding the convention.

REPRESENTATION.

Any society, of whatever name, connected with a Lutheran congregation or a Lutheran institution of learning, and District and State organizations whose admission shall have been recommended by the Committee on Credentials, are entitled to membership, with representation as follows: Each society admitted to membership shall be entitled to one delegate, each District League to three delegates, and each State or Territorial organization to ten delegates. Delegates to the Convention are expected and required to present properly certified credentials.

CREDENTIALS.

Credential blanks for delegates, whether from a State League, a District League, or a local society should be secured at once by State, District, and local officers from Rev. C. K. Hunton, Statistical Secretary, Salem, Va. All credentials should be filled out in duplicate, one part being sent to Rev. C. K. Hunton, Statistical Secretary, and the other part retained by the delegate for presentation to the Credential Committee at Chicago. Blank forms for credentials for delegates will be sent upon application to the Statistical Secretary, who will also furnish gratuitously the uniform statistical blanks of The Luther League of America.

GENERAL INFORMATION.

The arrangement of the program is in charge of a sub-committee of the Executive Committee. As soon as possible announcement will be made relative to the program through THE REVIEW.

In an early number of THE REVIEW the Committee on Transportation will publish information regarding rates.

Particulars as to hotels and other local arrangements will be furnished in due season by the local convention committee.

The LUTHER LEAGUE REVIEW will furnish official information each month in regard to the Convention, and after the Convention will publish a Convention Number containing full reports of the proceedings.

By direction of the Executive Committee,

LUTHER M. KUHNS,
General Secretary of the Luther League of America.

WM. C. STOEVER,
President of the Luther League of America.

Luther League Review

OFFICIAL ORGAN OF THE LUTHER LEAGUE
ISSUED MONTHLY BY THE
Luther League of America
IN THE INTERESTS OF
The Lutheran Church and her Young People.

Edited by E. P. EILERT
WITH
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AS SPECIAL ASSOCIATES,
And the co-operation of the Executive Committee of the Luther League of America

SUBSCRIPTION, 50 CENTS A YEAR.
Club Terms on Application.

Remittances may be made in stamps, Post Office or Express Money Order, Draft, or Registered Letter. Address all communications and send all remittances to

Luther League Review,
P. O. Box 876, New York.

Entered at the N. Y. Post Office as Second Class Matter. Publication Office, 131 Liberty Street, New York.

Editorial

The inclination in these spring days is to relax. The air does not strengthen one's inclination to work. There is a tendency in spiritual matters to put off or neglect duties, and at this season there seems to be more of that laxity than at any other time. It behooves us to "gird up our loins" for renewed work, and to continue active in the Master's business.

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Life is everywhere manifest in trees, plants and flowers; nature seems to have put on life earlier this year than previously. This brings out the resurrection idea, the life which comes after burial. And as we rejoice in what God gives us in growth about us, and it should give us great rejoicing, we should not forget that Christ's death ended in life, and that our sorrows and distresses, which cover us as the earth covers the plants during the winter season, are intended to bring us to a realization of the fullness of life eternal.

As we think of this ought we not to be stirred to greater efforts in the Master's cause? "I am the vine, ye are the branches," said Christ, and we ought to grow from Him, manifesting life, a bright life, wherever we go. Some are satisfied to drag along, accepting whatever they can get, without a thought of gratitude or willingness to serve in any way. A good thing should be passed along, and the glad tidings of salvation are the best thing we can receive and give to others. Some one has put it well in these words, as encouragement and incitement to each one of Christ's followers: "Faithfulness in spiritual things corresponds to thoroughness in material things, and has it own rewards. Faithfulness in little things brings rule over great things. Faithfulness in the least leads to faithfulness in the most. Faithfulness on earth gives a place 'with Him' over the earth. Faithfulness unto death wins the crown of life."

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What are the Leagues doing with and for those who have been recently confirmed? Are they welcoming them, cordially taking them into their membership, and giving them something to do? It is only by work that we appreciate that which we have to do. The man who rests thinks only of himself; the man who labors thinks of his work and those who are benefited thereby. If we have not been doing anything for these children of God let us not neglect our opportunities, but do what we can to help them in their Christian life.

—❧—

In moral and spiritual culture the decided man impresses us. A man deficient in decision can never be said to belong to himself. When a fine, decisive spirit is recognized, it is singular how the space clears around a man and leaves him room and freedom. He may be an evil and unprincipled man, but note how hindrances and difficulties in life know the strong man, and give us the contest with him. There are moral crises in life, and for success in life decision of character is necessary. A single act may determine human destiny for

time and eternity, and the decision of character that will win homage must possess a resolution of will whose impressions cannot be erased by the first wave that washes them.

—❦—

Ours is an intensely practical age. The spirit of the times demands practical methods. In business affairs men set store upon results. Enterprise and success have a magnetic influence. The man who does things in the office, the store, the shop, on the farm, wants to accomplish something in his efforts for his Church. The spirit of the times has made itself felt and left its imprint on the layman, and practical methods of Church work appeal to your modern man. He is interested and willing to give to the causes for which appeal may be made, whether missions or education or anything else, but his business training makes him look for results. It is well to remember the temper of the age, and the daily contact of men of affairs with undertakings that require energy and practical methods to win success, in any endeavor to interest them in Church work.

—❦—

There is need of consideration and kindness toward one another. The very defects in the character of my neighbor that seem most conspicuous may possibly be those which are most real in our own life. The very common frailties and failures of men should add the quality of mercy to our judgment. Sympathy is better than censure. It must be admitted, however, that both in the Church and in daily life there is far too much of criticism and a great deal too little of sympathy. It is a fundamental principle in common law that no man should be condemned without a fair and impartial trial. Surely our own sins and God's mercy ought to lead us to the most charitable treatment possible in our dealings with our fellowmen.

—❦—

A clear distinction should be made between mistakes of judgment and mistakes of motive. Mistakes of judgment should never be confounded with mistakes of motive. We are most prone to do this. When others misjudge us, we burn under the injustice, but are we not often careless in the formation and expressing of our judgments upon others? Selfishness influences motive. No motive is perfectly pure among men. Nevertheless the majority of professing Christians do not act with deliberate and conscious impurity of motive. Weakness or thoughtlessness may explain their faults. On account of this they are not excusable. But do they therefore deserve the same measure of condemnation as merited by those who knowingly and purposely do wrong? In passing judgment upon the actions of others we must determine both clearly and fairly whether the act was of deliberate impurity of motive or the result of unintentional error of judgment. In short, we must put the most charitable construction upon all of our neighbors' actions.

—❦—

The advantage of the Hebrew was that he knew the Divine Will. For his use of the great advantages he shall be justly judged. There will be fair dealing. The responsibilities will be impartially weighed. The power of Christ was in the change wrought in Paul's life. He became a witness of the cross; he planted the seed of the gospel. His missionary labors, reinforced by the enthusiasm of an intelligent zeal, scattered the Gospel of Christ over the world. He was a planter of the Church. What a witness for a grand jury Paul would make! How he depicts the corruption of Roman society! Amid such degenerate society he upheld love for a Divine Person, honor and respect for the good, and the love of moral rather than physical beauty. This Hebrew convert to Christianity became a mighty figure in history. The divine did enter into human life and history, and God's hand intervened in history for the planting of the Church and the spread of the Gospel.

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Book Reviews

HEAVENWARD. A Guide for Youth. By Rev. J. B. Remensnyder, D. D., LL. D. Pp. 135. 50 cents. Lutheran Publication Society, Philadelphia.

This new and revised edition of a well known book will be welcome to all pastors and friends who desire to place in the hands of Lutheran young people (and especially those just confirmed) a word of earnest encouragement for the Christian life. The language is beautiful, the tone richly devotional, the arrangement clear. At the same time the contents include much valuable information upon doctrinal truths, Church history and Church practice. A blank for a confirmation certificate precedes the title page. The binding is tasteful.

THE PASSION STORY, AS RECORDED BY THE FOUR EVANGELISTS. By Rev. S. E. Ochsenford, D. D. Pp. 161. 75 cents. General Council Publication Board, Philadelphia.

A new edition, enlarged. The combined narrative of the Passion is here presented according to the days of Holy Week. The narrative of the Resurrected One's appearances follows, as well as the account of the Ascension. To these are added Psalms, hymn selections, collects and prayers suitable for the various sections. Thus a valuable book for use in devotional services, especially during Holy Week, is provided. The value for personal devotions is likewise manifest.

LUTHER'S LARGE CATECHISM. Translated, with the help of others, by Prof. J. N. Lenker, D. D. Pp. 188. 40 cents. The Luther Press, Minneapolis.

Luther's Small Catechism is in every Lutheran home. How many Lutherans even know of the existence of this large one, a development and explanation of the small manual? Nobody will ever know the Catechism fully here on earth. Here is an opportunity easily to study it afresh. Parents and teachers everywhere ought to welcome the publication of this book in separate form. We do not know of its existence thus in any publication but this one.

BIBLE GEMS. Selected and Arranged by Rev. P. C. Croll, D. D. Pp. 243. 50 cents. Lutheran Publication Society, Philadelphia.

Bible quotations, for memorizing and for reading, are here arranged under such attractive titles as "Altars to Jehovah," "Fine Descriptions," "Eloquence in Address and Appeal," "Songs of Praise and Triumph," "Sarcasm and Sharp Rebuke," "Power and Charm of Love," "Model Prayers," etc. Bible "nuggets" thus arranged excel quotations from all other sources. Why was a table of contents omitted?

(*Continued on page* 34.)

Our Churches and Institutions

In Some of Our Large Cities

New York.

—The pastorate of Holy Trinity Church has been accepted by Rev. Charles J. Smith, of Lancaster. He will begin the work in September. Holy Trinity Church celebrated its fortieth anniversary the last week in April. One of the events was a congregational reception on the evening of the 29th. Beside the congregation there were present guests from many other churches in the city. Addresses were made by Rev. C. Armand Miller, D. D., former pastor of the church; Rev. W. M. Horn, Rev. F. B. Causen, Mr. J. A. Geissenhainer, and Mr. Henry Schwabeland. Messrs. Geissenhainer and Schwabeland are the two surviving charter members, and Mr. Schwabeland has been superintendent of the Sunday School for twenty-seven years. Rev. Charles J. Smith, the pastor elect, sent congratulations, and regretted his inability to be present. Mrs. Niles sang and Mr. Fred Wendt contributed humorous musical selections. Refreshments were served and a social good time was enjoyed.

—The German Lutheran Church on Washington Heights, Rev. E. A. Tappert, pastor, is raising a fund of $20,000 to complete its church edifice.

—An event that means much in the Lutheran Church life in Brooklyn was the consecration, on April 5, of the new edifice just completed by the Church of the Messiah, Rev. S. G. Trexler, pastor. The building is located on Russell street, opposite Winthrop Park, a desirable location. Its dimensions are 60 by 90 feet, and the auditorium will seat 700 people. The total cost of building and site was about $60,000. The church was organized in 1899 with fourteen persons. It now numbers about 400, with a Sunday School of 650. Since September, 1902, the congregation has worshipped in the basement of the unfinished building.

—Epiphany Church will be organized in Brooklyn on May 12. About two months ago work was begun in this field by Missionary Superintendent Rev. Carl Zinsmeister, and the charter membership roll numbers forty-six.

—Mrs. Anna E. Prentice, of Calvary Church, Brooklyn, has made a gift of $17,000 to the work of the Board of Church Extension of the General Synod.

—The Rev. F. W. Oswald, president of the New York Ministerium, on April 26, celebrated the twenty-fifth anniversary of his pastorate of St. John's Church, Greenpoint, Brooklyn. The women of the church presented him with $500 for a trip abroad.

—Rev. J. F. Flath, pastor of St. Paulus' Church, Brooklyn, died at his home in East New York, April 23, at the age of seventy-four years.

Philadelphia.

—Messiah Lutheran Church, at Sixteenth and Jefferson streets, Rev. Herbert C. Alleman, D. D., pastor, during Holy Week, celebrated its jubilee, or forty-ninth anniversary. One of the features of the celebration was the cancellation of the mortgage of $11,000 with funds subscribed in 1906 and paid in during the two years.

—The Rev. Paul Schneider has resigned as pastor of the German Church of the Redeemer.

—A Lutheran Men's Meeting, in which nearly all of the Lutheran churches of the city were represented, was held Monday evening, March 23, in St. Matthew's Church. William C. Stoever, Esq., made an introductory address, which was followed by an address by Rev. Marion J. Kline, D. D. Rev. Charles L. Fry and E. Augustus Miller, Esq., also addressed the meeting. Rev. Edwin H. Delk, D. D., Rev. Samuel Laird, D. D., Rev. Charles S. Albert, D. D., and Rev. Jacob Fry, D. D., participated in the services. Much interest was manifest, and indications are that a strong step forward was taken in the movement in the Lutheran Church to impress the laymen with the needs and opportunities of the present day.

San Francisco.

—Rev. E. Harvey Haddock, Ph. D., has resigned the pastorate of the First English Lutheran Church, this city.

Portland.

—St. James' Church, Rev. J. A. Leas, pastor, consecrated, March 29, its large and handsome new church building. The service of consecration, which occurred at the morning worship, was performed by the pastor, the sermon being preached by Rev. E. G. Lund, of Seattle. The edifice stands on a prominent corner, is built of stone, and with the Sunday School room will seat 900 people. The cost was about $15,000, which is practically provided for. The evening service was conducted by the Luther League, short addresses being delivered by the League's president, Mr. C. A. Ruff, Mr. W. L. T. Derr, president of the Columbia District

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League; Rev. M. E. Boulton, and Rev. W. C. Drahn. The League, of sixty-two members, is said by one writer to be one of the most helpful factors in the work of the church.

Buffalo.

—A part of the Easter offering at Holy Trinity Church, Rev. F. A. Köhler, D. D., pastor, was a special thank offering of $50 from each of twenty members, aggregating $1,000.

Albany.

—Beginning April 26, the Church of the Redeemer, Rev. H. D. Spaeth, pastor, celebrated, for several days, its twentieth anniversary.

Baltimore.

—Two new missions have been started in this city; one at Park Heights, where a Sunday School of fifty scholars has been gathered, and one on the opposite side of the city, where the Board of Church Extension of the General Synod will at once erect a chapel on a plot donated by Mr. and Mrs. Powell.

Wilmington.

—On the 270th anniversary of the landing of Swedish colonists near its present site, Holy Trinity Church consecrated its new house of worship, March 29. The building is of Avondale marble, with interior hardwood finishings, and represents an outlay of about $20,000. The congregation was organized in April, 1906, with twenty-two members, which membership has been more than trebled. Rev. J. H. Main, the pastor, has received many compliments upon the early completion of this work.

Jersey City.

—The Church of the Redeemer, Rev. John E. Heindel, pastor, celebrated its tenth anniversary on May 1.

Toledo.

—St. Matthew's Church, Rev. Luther Hogshead, pastor, consecrated its handsome new church building on April 5. The sermon was preached by Dr. Schmauk, president of the General Council. The building is an imposing structure, in appearance and appointment second to none in the city. It will seat 800 people in the audience chamber. The cost was about $40,000.

Dayton.

—The First and Trinity churches have become beneficiaries each of $200 by the will of the late Margaret Leatherman.

Miscellaneous.

—The Right Rev. Anton Christian Bang, Bishop of Norway, bearing personal greetings of good will from King Haakon to President Roosevelt, arrived at New York on the steamship Hellig Olav, on Tuesday, May 5.

Bishop Bang was met by a delegation of twenty Lutheran clergymen, who went down the bay on the tug McDonough. It was first planned to bring the bishop back to the city on the small boat, but at his request the delegation boarded the steamer and remained on the Hellig Olav until the Hoboken pier was reached.

The specific purpose of the bishop's trip here is to attend the unveiling of a bronze statue of the Norwegian poet, Henrik Wergeland, in Minneapolis, on May 17, the Independence Day of the Norwegians.

Bishop Bang is a very imposing figure, standing more than 6 feet in height and wearing long iron gray whiskers. He was at one time secretary of the late King Oscar II. The statue he will unveil was presented by Norway to the Normonne Society, of Minneapolis, Minn.

During his stay in this country Bishop Bang will call on President Roosevelt to extend the greetings of King Haakon. In this city, on Thursday evening, M. Ravn, Norwegian Consul to the port of New York, will tender a dinner to the bishop at the Waldorf-Astoria. Many prominent Norwegians of this city will be present.

—The Roanoke College Church, Salem, Va., of which Rev. C. K. Hunton, Statistical Secretary of the Luther League of America, is pastor, has decided to erect a new building.

—Shares of mining stock, valued at $10,000, have been given to the Swedish Lutheran Church in Butte, Mon., by one of its members.

(*Continued on page 34.*)

M. T. LAMB

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SEND IN THE NEWS.—Under this heading we aim to give the fullest reports possible of all District and Local Leagues. Secretaries and other officers are earnestly solicited to send in reports and items of news promptly.

Luther League of America

Organized at Pittsburgh, Pa., October 30 and 31, 1895, by delegates representing State, District and individual organizations from twenty different States in the Union and District of Columbia.

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Luther League of America

STATEMENT NO. 10.

Treasurer's Statement Per Capita Account, October 29, 1906, to May 12, 1908.

Paid from April 6 to May 12, 1908.

St. Matthew's Church, Benwood, W. Va....	$1.80
St. John's Church, Stovertown, O.....	4.00
Y. P. Society, Swedish Church, Moline, Ill..	10.00
B. M. & C. Central District, Pa.....	10.00
Central Luther League of Berks Co., Pa....	10.00
State L. L., South Dakota.....	4.20
Salem L. L., Lewisburg, O.....	3.00
Swedish L. L., Geneseo, Ill.....	2.00
St. Mark's L. L., Middleburg, N. Y.....	5.00
St. John's Church, Martins Ferry, O.....	6.00
St. Peter's Church, Pittston, Pa.....	3.50
St. James' Church, Wapwallopen, Pa.....	3.00
St. Paul's Church, Wilkesbarre, Pa.....	3.00
St. John's Church, Sayre, Pa.....	2.30

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Zion's Church, Scranton, Pa.	$10.00
German L. L., Canajoharie, N. Y.	5.00
L. L., Urbana, O.	2.70
	$85.50
Previously reported	1,208.35
Total to date	$1,293.85

DUES ACCOUNT.

Paid from April 6 to May 12, 1908.

No. Platte, Nebraska	$2.00
Miami Valley District, Ohio	18.00
Dane Co. Central, Wisconsin	3.00
State Luther League, So. Dakota	30.00
No. East Cent. L. L., Penn.	2.00
Total	$55.00

J. F. DINKEY, Treasurer.

Rochester,, N. Y., May 12, 1908.

NEW YORK

—The annual convention of the Luther League of New York State will be held in Albany, July 7 to 9, 1908. The first session will be held on Tuesday afternoon, and the last on the Thursday morning following. The convention motto selected is "Our Past, Present and Future." The president's address and annual report will be given at the first session. At the evening session there will be greetings by Rev. Oscar Kranch, of St. John's Church, and the Mayor of Albany; response by President Rector, and convention sermon by the Rev. E. F. Keever, of Utica. At the third session, Wednesday morning, there will be papers on "The Achievements of the Past, Intensively," and "The Achievements of the Past, Extensively," the latter by Mr. Paul B. Mattice, and on "Our Weakness," by Miss Mary F. St. John, and a question box, conducted by Rev. J. E. Heindel, president of the Luther League of New Jersey. In the afternoon a Model Luther League Meeting will be conducted by Rev. E. L. Tucker, of Syracuse, and a paper on "Our Strength" will be read by Miss Florence R. Stern, of Buffalo. The Grand Rally will occur on Wednesday evening. Papers, on "Its Dangers," by Charles M. Fritchler, Brooklyn, and "Its Prospects," by Rev. E. E. Fischer, Brooklyn, will occupy the last session.

New York City District.

—The annual dinner given by the District League occurred at the Tuxedo, Madison avenue and Fifty-ninth street, on Tuesday evening, April 28. About 115 covers were laid and most of the Leagues were well represented. The dinner was part of the League's celebration of its twentieth anniversary. Mr. William H. Rose, president of the League, was toastmaster. In his introductory remarks he referred to the list of efficient Church workers whom the Luther League has helped to train, and who are in some degree responsible for our Church's growth in this city during the last fifteen years. He said the League has been criticised, perhaps justly, but "to escape criticism one must do nothing, say nothing, be nothing."

Rev. John Kopp, pastor of St. Paul's Church, Port Chester, who was the first speaker, referred to the Roman Catholic Church's celebration, now in progress in this city, as an evidence of its strength; the secret of which is the fervent loyalty of its people. He enjoined Luther Leaguers to loyalty and faithful service.

Rev. Paul W. Koller, of Hudson, spoke to the toast "Our Colors." His interpretation of the significance of the League colors, combined

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beauty and strength. He said the black, red, white, blue and gold are solid colors, not the soft, delicate ones. The colors are numerous—five—representing the many tongues in which Lutherans worship. Each color is emblematic, and the symbolism of each he effectively portrayed.

Mr. E. F. Eilert, A. M., editor of The Review, spoke of "The League's Past and Future." He briefly rehearsed some important events in its history, pointed out their effect upon the Lutheran Church life of the city, and indicated the direction in which the apparent need of the future lies.

—On Thursday evening, April 23, the Luther League of Epiphany Church gave a reception and banquet to the newly confirmed members. An address of welcome was given by the president, Mr. George Doerr. Among the other speakers were: Rev. F. B. Clausen, pastor; Mr. F. Winkleman and Mr. F. Ihlo. The League presented each catechumen with a small book—"Parting of the Ways"—in memory of their confirmation.

Brooklyn District.

—The District Luther League of Brooklyn met in regular session at the Church of the Holy Trinity, Rev. E. E. Fischer, pastor, on Monday, April 20. The speaker of the evening was the Rev. John Kopp, of Portchester. His subject, "Christ Working In and Through the Young People," was ably handled, and the Leaguers thoroughly enjoyed the address.

Mr. John F. Jung was elected third vice president of the District League and chairman of the literature committee, in place of Mr. William A. Henrichs, resigned.

—Friday, May 15, the Glee Club of Muhlenberg College will give a concert at Association Hall, Fulton and Bond streets, Brooklyn, under the auspices of the District Luther League of Brooklyn. The merits of the Muhlenberg College Glee Club are well known, and every effort is being put forth to make the concert a great success.

—The Luther Leagues of the Lutheran Church of the Holy Trinity, Brooklyn, Rev. E. E. Fischer, pastor, are adding new workers to their membership list at each meeting. The Senior League now has on roll forty-four mem-

A Leader of Men

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bers, nearly all of whom attend the meetings and do their share of whatever work is to be done. The Junior League numbers twenty-four. It is expected that the class of eighteen, confirmed on Palm Sunday, will join the Junior League. At one of its recent meetings the Senior League enjoyed an address on the "Conversion of the Jews," by Miss J. M. Haag, a missionary to the Jews of New York City. On March 25 the League was visited by Mr. C. F. W. Fritschler, chairman, and some other members of the credential committee.

Rhinebeck District.

—The thirty-first convention of the Rhinebeck District Luther League was held in the English Church of the Redeemer, Kingston, on May 5. Devotional services at the first session were conducted by Rev. A. L. Dillenbeck, of Ghent. The president presided. Twelve societies were represented. Greetings were extended by G. L. Snyder, of Kingston, and response was made by Garfield Moore, of Germantown. The corresponding secretary reported a membership of 13 societies, aggregating 555 members, and 4 Junior Leagues with a total membership of 125. Upon recommendation of the Extension Committee the Young People's Society of Ellenville was received into the League. Reports of all the officers and the report of the delegation to the State Convention were received. At the afternoon session there were three interesting paprs presented: "Co-operation in District League Work," by Rev. C. S. Rahn, Poughkeepsie; "The Luther League as An Aid to the Pastor," by Rev. A. L. Dillenbeck, Ghent; "The Relation of the Pastor to His Luther League," by James M. Reynolds, Valatie. Discussion followed. The following officers were elected: President, George L. Snyder, Rondout; first vice president, Miss Lydia Russell, Woodstock; second vice president, William Mattes, Saugerties; recording secretary, Miss Martha Bunk, Germantown; treasurer, Norman Bain, Hudson. Rev. Paul W. Koller, of Hudson, was chosen a delegate to the National Convention.

The Rally was held at 7:45 in the evening, Rev. W. F. Bacher, pastor of the church, conducting the worship. Rev. H. P. Miller, president of the Brooklyn District League, delivered an inspiring address on "The Three Essentials of Success." At the close of the service a reception was held.

CONNECTICUT

—The third annual convention of the Luther League of Connecticut will be held at Rockville on May 22, sessions at 2 and at 7:30 p. m.

—The Luther League of Trinity Church, New Haven, Rev. J. A. Timm, pastor, gave a reception, April 27, to the newly confirmed, of whom there were fifty-nine. A complete delegation from this League is expected to attend the State Convention.

PENNSYLVANIA

Philadelphia District.

—The Luther League of Philadelphia tendered General Secretary Rev. Luther M. Kuhns a reception at the Church of the Holy Communion on Tuesday evening, May 5. Rev. E. Pfattercher, D. D., pastor of the church, extended greetings and Secretary Kuhns delivered an address. There were several musical numbers, and a social time at the close.

Berks County District.

—The fifty-eighth quarterly convention of the District Luther League of Berks County was held on Thursday, April 9, in St. John's Church, Kutztown, Pa., Rev. J. J. Cressman, pastor. There were morning, afternoon and evening sessions. The morning session was opened with devotional service, in charge of Rev. [illegible] Gerberich, Shoemakersville. A hearty welcome by the pastor, Rev. Cressman, was responded to by the president of the District League, John H. Early. Then followed the transaction of business. From the report of the Extension Committee, Dr. E. W. Mentzer, chairman, and that of the statistical secretary, H. H. Hernan, it was shown a gain in membership was made in the preceding quarter. The literature secretary, Harry M. Wertz, also spoke on the interest that should be taken by Leaguers in their official organ, The Review, and reported many new subscriptions.

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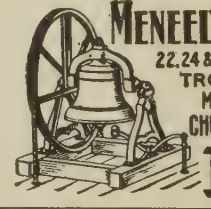
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After the transaction of business the convention was addressed by Rev. E. S. Browmiller, D. D., on the "History and Present Status of Church Extension."

During the interim between the morning and afternoon sessions, dinner was served to the delegates and visitors in the Sunday School room of the church. Supper was also served at the church. The devotional services introducing the afternoon session were conducted by the Rev. J. O. Henry, of Topton, Pa. The first topic of the afternoon was presented by Rev. Charles L. Fry, our Literature Secretary. The talk was on "Church Extension in Our Large Cities." It was highly appreciated by the delegates. "Church Extension in the Northwest," "Church Extension in New England and Canada," and "Church Extension in the South" were exhaustively discussed by A. Raymond Bard, Reading; Otto J. Specker, Reading, and Rev. J. C. Seegers, Easton, respectively. At the afternoon session the delegates were given a treat by an address from Rev. Luther M. Kuhns, the General Secretary of the Luther League of America. The delegates were much pleased to have the Secretary with them, and to hear from him suggestions for benefiting their Leagues.

Rev. J. J. Cressman, the pastor, had charge of the evening devotional service. The address of the evening, "The Hand of God in American History and in the Lutheran Church," was by Rev. J. C. Kunzmann, D. D., the superintendent of English Home Missions of the General Council. The offerings of the evening session, which amounted to $65, were given to the cause of Church Extension.

On account of the death of Miss I. C. Fritz, who lost her life in the Boyertown disaster, her sister, Miss Emma Fritz, was appointed by the president to the office of recording secretary. Mr. Garson M. Huyett, Reading, was appointed to the chair of the Executive Committee, in place of Charles J. Esterly, resigned.

York District.

—The Junior Luther League of Christ Church, York, Rev. G. W. Enders, D. D., pastor, sent its annual donation of 75 dozen Easter eggs to the Loysville Orphans' Home.

Pittsburgh District.

—The thirty-second convention will be held May 12, 1908, beginning at 10 a. m., in St. James' Church, South Side, Pittsburgh. Each League or Young People's Society is entitled to five delegates.

OHIO

Mansfield District.

—In the Grace Lutheran Church, Perrysville, Rev. H. C. Garvic, pastor, there is a Luther League of twenty-four members, organized about a year ago. The officers are: President, Vernon Oswalt; vice president, Myrtle Kershner; secretary, Lettie Hernan; treasurer, Gaylord Oswalt; organist, Bernice Oakes. The League has donated to the church a baptismal font, which was consecrated on Palm Sunday. This League was well represented at the recent District League Convention at Shelby.

—Ernest C. Cutchall, of Canton, died May 8, after an illness of about fifteen months. He was an active member of Trinity Lutheran Church, a teacher in the Sunday school, and president of the Luther League. Many who attended the National Luther League Convention at Canton in October, 1906, may remember him as the head of the registration bureau. Though but twenty-three years of age, Mr. Cutchall had developed a strength and symmetry of character which is rare in one so young. Always characterized by a sincerity that inspired trust, a spirit of kindly helpfulness that won friendship, and a steady devotion to the right that renewed courage in others, he exerted an influence that will linger in the lives of many. During continued suffering he was as patient and thoughtful as he had been faithful and capable in the duties of active life; and has shown that endurance of Christian faith which, be the years few or many, crowns a well spent life with victory.

—At the annual meeting of the Luther League of St. John's Church, Stovertown, Rev. W. H. Shepfer, pastor, the following officers were elected for the year: President, W. H. Bishop;

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vice president, R. R. Weaver; secretary, Grace Weaver; assistant secretary, Verna Gibson; treasurer, Mrs. Dora Bishop; organist, Ada Weaver; assistant organist, Lolo Gibson. The members of the League have been faithful and the attendance good during the past year.

IOWA

—The Iowa District Luther League will hold its annual convention at Eagle Grove, beginning Tuesday evening, June 2, and continuing through Tuesday and Wednesday. A good convention is anticipated, and we hope that all young people's societies in the Lutheran Church, of all nationalities, will be represented by delegates at this convention. May we hope that every pastor who is interested in the welfare of the young people of our Lutheran Church will co-operate with us in the work for the advancement of this movement. N. J. Loehre, president; Inez Houge, secretary.

ILLINOIS

—The Luther League of the First Church, Decatur, during the Easter season, under the supervision of the pastor-elect, Mr. Roy G. Catlin, made a personal canvass for new members, resulting in the addition of about forty persons to the membership roll.

GEORGIA.

—On Monday, April 27, the Luther League of the Church of the Ascension, Savannah, held a very interesting meeting, together with a social in honor of the confirmation class of this year. A splendid program of music and recitations was arranged, which made the meeting impressive as well as instructive for the large audience present. Brief talks were given by the pastor and president, detailing the good work that the society was doing. To continue this the co-operation of the new members of the church was required, and on behalf of the old members a cordial invitation to join the League was given them.

CANADA

—St. Paul's Luther League, Guelph, organized on January 29, one week after the organization of the congregation, has fifty members. It meets every Thursday, at the members' homes, in devotional, doctrinal, business and social session, and is increasing in interest at each session. Recently each member contributed $1 for the building fund of the church. The Review enters each home, the Hymnal is used, and each member wears the League colors, badge or pin at the meetings or pays a fine.

The League was represented at the convention that organized the "Canada Luther League" in Galt, on April 23, by thirty-three persons, twenty-three going by tally-ho with four horses, a driver and a trumpeter. The president of the League, Mr. H. A. Liphart, was elected treasurer of the Canada League, and the chorister of St. Paul's Church sang a solo at the convention. The pastor of the church, the Rev. M. J. Bieber, the Eastern Field Missionary, called the convention to order and presided during the business session. The reports of the delegates to the convention at the last meeting, April 30, were very interesting. At this session Mr. Percy Holzworth, secretary of the Church Council, and an active member of the League, bade adieu to the League. Mr. Holzworth goes to Calgary, Alberta, Canada, to engage in business. He carries his Lutheran faith with him, and will in his new home make his influence for the Lutheran Church felt. Warm expressions of regret were entered upon the minutes of the League. The president, Mr. Liphart, was elected one of the ten delegates to represent the Canada League at Chicago in August, and E. Liphart, alternate. Pastor Bieber will also represent the Canada League at the Chicago Convention.

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Waiting to Grow

Think what a host of queer little seeds,
Soon to make flowers and mosses and weeds,
Are under the leaves and the ice and the snow,
Waiting, waiting to grow.

Think of the roots getting ready to sprout,
Reaching their slender brown fingers about,
Under the leaves and the ice and the snow,
Waiting, waiting to grow.

Nothing so small, or hidden so well,
That God cannot find it, and presently tell
His sun where to shine, and His rain where to go,
Helping, helping them grow.

—Amanda Turner.

—❧—

Life's Training School

What God may hereafter require of you, you must give yourself the least trouble about. Everything He gives you to do, you must do as well as ever you can, and that is the best possible preparation for what He may want you to do next. If the people would but do what they have to do, they would always find themselves ready for what comes next.—George Macdonald.

The Juniors in May

ADDRESS LETTERS FOR THIS DEPARTMENT TO REV. C. ELVIN HAUPT, D. D., LANCASTER CITY, PA.

The STORY OF THE ASCENSION is so rich and beautiful that it ought to be recalled every year. There are always some who have never before heard it. It is at Jerusalem, and springtime has yielded to the harvest. The disciples are led by their glorified Master. They go forth from the ancient temple-city, crossing the Kidron they ascend Olivet. The last words of counsel and instruction are spoken. With the outstretched hands of benediction and grace—hands once pierced in the anguish of the cross—the Master rises to His courts of heavenly glory, to prepare a place for those that believe also in Him and to receive them unto Himself in the world of light. Angels appear and tell the awed disciples that Jesus will one day come again! This closing of the Saviour's life is as wonderfully lowly and yet magnificently holy as is its beginning. Are we all prepared to meet Him when He comes again?

—❦—

The spiritual telephone of prayer is free to all.

—❦—

The reading of the Holy Bible is to the soul what the eating of truly good food is to the body.

—❦—

"In this world it is not what we *take* up, but what we *give* up that makes us morally rich.

—❦—

The coming National Convention, in August, will bring together many of the most active workers in the cause of the Christian development of our Lutheran young people. Nor will the Juniors be overlooked in the general plan. There is much that ought to be considered for their welfare.

—❦—

If our households remove from place to place, why should not our Juniors take with them a letter of introduction to the new League?

—❦—

If we contentedly use the means at our disposal we are as useful as may be, at the present moment.

—❦—

How many of your Juniors can bring flowers to decorate the house of God?

HINTS.

It might be possible for the Juniors to attend church in a body now and then.

A Junior choir would be an excellent aid.

A pleasant way to spend an evening would be an imaginary visit to some Lutheran country, where the customs and habits of the people are interesting. It may be that pictures, relics, costumes, etc., can be shown to make the ideas more real and vivid.

It is a good thing for every one who has any musical ability to learn to use an instrument of that kind. God made the laws of music.

All lovers of Nature should find great pleasure in outdoor rambles during this beautiful springtide. There are many things which every one can do: such as planting seed, bringing flowers to God's house, carrying flowers to the sick, learning the notes and calls of our American birds, the names of the native trees and wild flowers. It is fascinating pleasure to find and locate a new plant. A May or June walk would be indeed a pleasure.

—❦—

DATES IN MAY FOR LEAGUERS.

4th. Luther was carried to the Wartburg, 1521.

23d. Death of Savonarola, the reformer, 1498.

26th, 1521. Luther was placed under the ban of the empire.

28th, 1577. Completion of the Formula of Concord.

—❦—

In order to have a useful stream we must have a pure spring.

—❦—

To have liberty and then to abuse it by neglecting our religious duties is worse than to be compelled to do right by sheer force of law.

—❦—

How may we improve our Junior League?

The Religious Life.

What officers does our Junior League require?

How to have flowers for the altar of the church.

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Book Reviews

(*Continued from page 24.*)

AN EXPLANATION OF THE COMMON SERVICE. With Appendices on Christian Hymnody and Liturgical Colors and a Glossary of Liturgical Terms. Second Edition; revised and enlarged. Pp. 120. 75 cents. General Council Publication House.

The title explains the contents. The form of questions and answers is adopted. All reliable sources of information have been examined in preparing the answers. The result is a very suitable book for all who would take appreciative part in our beautiful Church service. It is likewise an excellent manual for study by classes or societies. The arrangement of types, in black and red inks, is helpful. The appendices add special value to the whole.

THE UNFINISHED TASK OF THE CHRISTIAN CHURCH. By James L. Barton, D. D. Pp. 211. Cloth, 50 cents; paper, 35 cents. Student Volunteer Movement for Foreign Missions, New York.

This is a textbook for the use of mission study. It grew out of the author's experience as a leader of a class at Northfield. For this it is admirably fitted. Clearly are the task and the need portrayed. The obligation, extent and obstacles are discussed. Successes of the early Church and of the nineteenth century are portrayed. Practical information and statistics are rendered interesting. The "Adequacy of Available Resources" is finally shown, and the question, "Shall We Finish the Task?" closes the book. Any who would know at a glance the needy fields of the world can find them here.

STUDIES IN RELIGIOUS NURTURE. By A. B. Bunn Van Ormer. Pp. 291. $1. Lutheran Publication Society, Philadelphia.

Any serious study of religion and the child has value. Here is a study of some special value. The latter half of the volume demands attention from everybody who has anything to do with children. Its emphasis upon and explanation of true pedagogical principles in such chapters as "The Doctrine of Interest," "The Child and the Story," "The Bible and the Child," are admirable and thoroughly up to all modern knowledge. The closing chapter on "The Age of Spiritual Awakening," with its charts, should be published separately for wider distribution. We do not feel the same full sympathy with the earlier chapters of the book, because the author seems to cling to the hopeless vision of rendering our present Sunday or Bible schools adequate provision for the education of children in religion. The day has come when all congregations must have and train their children, from kindergarten age up, not only on Sunday, but also at other times in the week. We wish he had added a chapter upon such an idea. It would be a wise addition to a volume with such a title.

Our Churches and Institutions

(*Continued from page 26.*)

—The new hospital, St. Luke's, erected in Fargo, N. Dak., by the United Norwegians, was dedicated on March 16. It is a modern, well equipped building, and cost $40,000.

—The offer of Mr. Carnegie to give $32,500 to Gustavus Adolphus College, St. Peter, Minn., upon condition that an equal amount be raised, has been accepted and an effort is on foot to raise the required amount within six weeks.

—Carthage College has received a gift of $10,000 from Mr. John C. Martin, of New York, to establish a new "Bible Training department upon the John C. Martin Foundation." This gift means the endowment of a professorship of Biblical Literature, for which the college must set aside an additional $20,000.

—President Heckert, of Wittenberg College, has announced that John W. Bookwalter has given the college $30,000. This makes $300,000 secured by President Heckert for the college during the last five years.

—Rev. M. J. Kline, D. D., secretary of the General Synod Board of Foreign Missions, has accepted the call extended to him by the First Church, Altoona, Pa.

—St. John's Lutheran Church, Council Bluffs, Ia., Rev. G. W. Snyder, pastor, after eleven years of hard work, on Sunday, April 5, consecrated its new church building.

—The seventh general conference of the Lutheran deaconess mother houses in America was held at the Mary J. Drexel Home, in Philadelphia, on April 21 and 22. Six of the mother houses were represented by from one to three delegates each, and statistical reports were received from the remaining three institutions. A number of interested visitors attended the sessions, including Dr. William S. Freas, superintendent of instruction at Baltimore, and the Hon. William H. Staake, president of the board of directors at Philadelphia. Dr. Adolph Spaeth was re-elected president, and Rev. H. L. Fritschel secretary.

In the two and one-half years since the last conference, the number of sisters has increased from 238 to 305, and there are in course of training thirty-one candidates. There are nine Lutheran mother houses. Several extensive additions and improvements to property were reported. Among them are: A $50,000 hospital, in Minneapolis; one of about equal value in Brooklyn; a home for incurables in Milwaukee, erected at a cost of $50,000 by one friend of the institution who completes his benefaction by an endowment fund of $100,000; the purchase by the Mary J. Drexel mother house in Philadelphia, for $105,000, of a piece of property directly across the street from its present main building, which after improvement will be used for the girls' school, now being conducted successfully. Steps were taken toward the preparation of more literature about this branch of the Church's work.